



THE  
GENERAL COUNCIL  
OF THE  
SIX NATIONS,

AND

Delegates from different Bands in Western  
and Eastern Canada.

JUNE 10, 1870.

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HAMILTON, ONT.:

PRINTED AT THE SPECTATOR OFFICE, CORNER MAIN AND JAMES STREETS.

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# GENERAL COUNCIL

OF THE

UNITED STATES OF AMERICA

HARRISON, N.Y.

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**Names of Delegates attending Council of June  
10th, 1870.**

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**RAMA.**—J. B Nanegeskung, Rev. John Jacobs, Andrew Jacobs.

**ST. FRANCIS.**—Chief Jean Harniss, Chief Solomon Benedik.

**MUNCY, OF THAMES.**—Charles Halfmoon, Wm. J. Waddelove, John Wampum.

**ALDERVILLE.**—Rev. John Sunday, John Sunday, Jacob Storm, Peter Crow, Rev. George Blaker, Rev. H. P. Chase, Rev. A. Salt.

**CHIPPAWAS, OF THAMES.**—Chief John Henry, Joseph Fisher, Joseph Fox.

**SARNIA RESERVE.**—Chief Nicholas Plain, William Wawanosh, Jonas Henry, John Summer.

**ONEIDAS OF MUNCEY TOWN.**—Moses Brown, Augustus Cornelius, William White, Rev. Abram Sickles, Henry Antone, John Sickles, Cornelius Island, William Doxstater.

**LAKE OF TWO MOUNTAINS.**—Louis Kanarakueyate, Basil Otsik.

**CAUGHNAWAUGA.**—Louis Shatekintun, Joseph Taioroniotee.

**ST. REGIS.**—Peter Kauearatiron, Wadyans.

**SAUGEEN.**—Chief Henry Medwayosh, John Kadekaguen, Joseph James, John Kabbage.

**CAPE CROCKER.**—Peter Jones.

**WALPOLE ISLAND.**—William N. Fisher, John Natavash.

**RICE LAKE.**—M G. Pundush, John Rice.

**SAUBLE.**—James Johnston.

**KETTLE POINT.**—Adam Shaberahuon, George Munidounce.

BAY OF QUINTE.—W. J. W. Hill, J. Claus, Joseph Pim, Thomas Green, James Brant.

SNAKE ISLAND.—Chief George Charles, James Asquod.

MISSISSAUGAS OF NEW CREDIT.—David Sawyer, Chief George King, Isaac B. Henry, James Chehock, John Sterling, George Henry.

MORAVIANS, OF THAMES.—Philip Jacot, John Peter.

SIX NATIONS.—W. J. Simcoe Kerr, Tekarihogea, N. G. Burning, John Smoke Johnson, James Givens, G. H. M. Johnson, Isaac Hill, David Hill, Jacob Hill, Joseph Johnson, Isaac Lewis, P. Burning, David Carpenter, David Hill, John Carpenter, J. Seneca Johnson, Joseph Snow, Elijah Johnson, P. John, John Cauyuga, John General, John Wampuw, Joseph Porter, William Jacobs, Isaac Jacobs, D. J. Hill.

JUNE 10, 1870.

The General Council of the Six Nations and Delegates from different Bands in Western and Eastern Canada, met pursuant to notice.

At 11 o'clock, Fire-Keeper, George Buck, opened the Council, welcoming delegates and thanking the Great Spirit for preservation, &c., and adjourned at 1 o'clock for dinner.

Names of Delegates taken down.

The Council addressed by Chief Seneca Johnson, after Indian custom.

Shaking of hands with Delegates.

Secretary appointed.

Speech by J. Smoke Johnson, recounting visit to Ottawa on behalf of the Six nations. Adjourned till 11 o'clock on the 11th.

COUNCIL, 11TH JUNE, 1870.

At 11 o'clock Chief Seneca Johnson addressed the Council:—It is necessary to preserve order in order to carry out the old rules and customs of our forefathers; further, he asks patience, as he is a man of few words. What he is going to state is the voice of all the Chiefs on the Grand River.

A couple of Chiefs from Caughnawaga, he wishes to mention, they are called the 7th Nation, have come from different parts, and are all loyal, and have come to meet the Six Nations.

It has always been considered that the Council fire of the Six nations was the head of other nations. He returns his sincere thanks for the presence of all including the Seventh Nation; you have come a long way; you have left your wives and families, some of whom may be small and young. He thanks the Great Spirit for bringing you in good spirits and health. It is quite a number of years since we met together in General Council.

On behalf of the Six Nations, he hopes when business commences your minds will be quite right. The old rule is that your throat may be clear and draw your breath well and clear as your forefathers have



done. If you have been afflicted or troubled, may your tears be wiped off and your eyes made clear.

Going over the old ceremony is the customary rule, which may task your patience. He hopes your ears will hear well. When your ears are cleaned out you will thoroughly understand what is going on. He hopes you will be patient, it is only a nominal ceremony, they are not prepared to go through the whole. You have travelled a long way. We will clean off all dust and mud. This tradition has been handed down from our forefathers, it is the old customary rule. Yet it is hard to remember all. We would like to go through all, but have not time. If you are troubled with thorns or briars in your feet, we will pull them out and make you rest easy while you remain here. We will try and make you comfortable, so that when you go home you may rest quietly. Brothers, he hopes you will be glad to see our good neighbours the Munisagurs, their forefathers had the privilege of saying this was the place of meeting for all the Indians. He only hopes he has wiped off your eyes, and while you remain you will see and hear well. He hopes there will be a clear sky and the sun shining over us. He considers the Council important and hopes we may plan out something for our benefit. The different bands have had different places of meeting, but he hopes this meeting will be for the benefit of our families. He hopes you will all work unanimously for the benefit of females and children. The token of friendship was taking the arm as well as the hand, that it might be more firm and sincere. After shaking of hands the business of the Council will be stated.

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COUNCIL, June 13th, 1870.

Chiefs and Delegates met at 11 o'clock. Roll called, all hands represented.

Rev. George Blaker elected interpreter for the Ojibways, with power to express his opinions.

The Fire-keeper, George Buck, opened Council according to custom of the Six Nations, thanking the Great Spirit that delegates brought together, hopes

their minds would be devoted to business, and ended by welcome, and declaring the Council open for business. Interpreted in Chippawa by Rev. George Blaker, in French by the delegate from Lake of Two Mountains, (Louis Kanerakentuate).

Traditionary records of Six Nation Confederacy were shown to delegates (wampum). Explanation given to delegates sitting around table where wampum is placed.

Chief J. Smoke Johnson. The position of the Confederacy of Six Nation Indians was the fire-keeper in his proper place, the door-keeper in his proper place, and the door properly tiled, yet the fire-keeper has noticed that a great monster has crept in; he finds he cannot eject the monster or whip him alone; he calls the delegates together to assist him in ejecting the imp or monster. It is said that the founders of the great Confederation of Six Nations, before the white man came, found there was nothing but murder and butchery between the different tribes, until the great founder, when he looked around the far West, seeing the smoke arising, he set to work and established peace. The Mohawks and the 1st and 2nd Oneidas on his right hand combined their different tribes and put an end to the warfare. While that great raid was going on, one tribe trying to exterminate the other, it happened in one of the leading tribes that had its young men nearly destroyed, when the leader found his young men and his strength gone he was melancholy and in despair; he went until he found the Mohawks and Oneidas, and they consulted together and agreed to promote peace and quietness throughout the land.

You will understand when this work was progressing, as the Mohawks and Oneidas proceeded in the good work, they came to the Onandaga tribe, the leader was almost inhuman, not only in appearance but in mind, ungovernable in temper and fierce to all, until he was persuaded by them. His appearance in body, a crooked sort of man, with uneven crooks. Yet the brothers persuaded him and he became one. They then prepared the home, had

it swept clean and made the Onondaga the fire-keeper. He still occupies that position and keeps everything in order, and persuades his brethren to overcome any difficulty between them and bring in nothing to mar the welfare of the house.

The work proceeded from one tribe to another, the founders as they proceeded found other tribes until they got five, when they agreed to establish peace and union with each other, and left a great bird's wing with the fire-keeper to sweep the floor, keep clean the house and remove any evil that might creep in; and any evil he could not remove alone, he called on the tyler to spring his bow, and if they could not together, they called on all the brethren to assist.

The five nations uniting, the tokens showed when another nation stepped in, (a bar marked in), the policy of their forefathers was, when they were unanimous they were stronger. The wampum was handed down to posterity to show the treaties made by their forefathers. It has done a great deal of good, kept them together and brightened their eyes. They were shown and read at all large Councils, at River Credit and here. This is why their wampums are read, they are the tokens of treaties made by the founders of the Six Nations Confederacy. The stronger they became the more treaties they made. They made leading chiefs, one head or leading chief, Tekarihogea, put a crown on his head to denote his power. There was a head leading chief, and a warrior chief by him, that everything might be done in order.

The last wampum has marks of human beings, it was a token like a house with a family united, it was a token to be handed down to posterity to show the friendship established by their forefathers; it was like binding the whole house together.

The token of the large wampum is for all the chiefs, that they may keep their treaties good. If any chief went under or over any treaty made by their forefathers, it was like as if he went into a bush with his crown on, it would be torn off. It was

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further stated if they broke through the rules they would come to ruin. That is why they made the fence so strong to keep them from ruin.

The chieftainship was a birthright belonging to a certain family, the explanation of them then is the bandage like a fence, if any Chief or Indian broke through any rule or broke faith, the crown placed on his head would be torn off. When it came off, it was a degradation to the family, yet by birthright some of the family would succeed; it was always feared they would come under the rule of their white friends, they would then be in the bush and understand nothing. The Wampum having two men standing one at each end, represents the first meeting or treaty with the British Government. It represents the Six Nations and the British Government. They stand on their own rules, which they laid down, the British Government gave a check Wampum to confirm what the Six Nations had done in their rules and declarations. The marks worked on the wampum shows the British and Six Nations had united by treaty. They were each to have their own way; not hurting their customs or rules, or regulations. If the Indian had his bark canoe, let him have it, let the British have his large vessels. The British gives the wampum to confirm the rules and regulations of the Confederacy. The wampum now held out is a token of all tribes from east to west. It confirms what has been done by the Six Nations. All the nations where this wampum has been, have combined with the ideas expressed by the Six Nations. It is a wampum in the hands of other tribes besides the Six Nations. The one now held up is a speech from the different bands who were in friendship with one another, it confirmed all that had been done, it showed there was no disturbance not handed down to posterity to show what they had confirmed. I hold up another wampum worked with white beads, it denotes peace. Any tribe having united, pass this to show and hand down to prosperity, to show their friendship; grasping their arms it showed the strength of

their friendship, even a pine tree falling could not break the friendship of united bands. This wampum applies to all—it combines all Indians. The work denotes a dish with a beavers tail in it—it is full. It was when game was plenty, no knife was allowed for fear it might cut some brother—they eat with their fingers, all was harmony and quietness, all was free to use. You will see a great many marks on the wampuns, one has 22 marks, this came from the Ottawas, they united to show their appreciation of the Six Nations. It is to be kept and handed down to the smallest of the nation. It is a memory, and they hope it may continue for ever. Another wampum given by the Socks Indians—they were not well served; but when the Socks found the Six Nations were in trouble, they joined and helped to defend the country; they did what they could to protect property. After the war, the Socks started to go home, but left the white wampum. It is a wampum of peace which we shall always remember. The wampum now held is one given to the Six Nation Indians by John Brant, he was then superintendent. After a while he wished the Six Nations to become as whitemen; then rules were shown to him, to show how he had broken the rules. He was convinced and repented. He delivered this wampum to the Six Nations, saying he had erred. His friend Oneida Joseph, did the same.

Council adjourned till 10 o'clock, to-morrow.

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W. I. S. K.

GENERAL COUNCIL, June 14, 1870.

Pursuant to adjournment, the Council met at 10 o'clock, a. m.

Firekeeper, Chief Buck, opened the Council, wishing well to all delegates and thanking Great Spirit for their preservation. The six Nations were glad to see them and wished them nothing but peace and happiness.

Smoke Johnson. I congratulate my friends assembling in the Council, call upon all to thank Great

Spirit for our preservation—we all owe it—it is but right, and may he direct us in our Council and in all our doings, and may we arrive at proper decisions. Firekeeper states as far as we went last night, we go on and finish the reading of the wampums. He calls upon the delegates to look closely and remember. He calls attention to the explanation. Council opened.

Chief Wawanosh, arose and said, his band and other bands had received a letter saying there would be a General Council at the Grand River, on the 10th June, for the discussion of Indian affairs. His people were very anxious to attend, and hurried to get away to be present. They came on the 10th of June, and were told they would be informed on Saturday what subjects would be discussed. Saturday came and they were put off until Tuesday. Tuesday came and they are not informed; a great many delegates are anxious to know when the subjects for discussion are coming up. He does not object to the Six Nations reading their wampum; but give them the subjects that they may retire to discuss them.

Chief J. S. Johnson, has no doubt he is tired from his speech, and there are others, yet a great many of his friends wish to see their records or wampum belts. The belts were taken to Ottawa and satisfied Mr. Howe that the Indians had certain rules, he compared them with his book and found they were correct. He asks Chief Wawanosh to have a little patience. The Six Nations well understood the influence of the belts when they had an interview with the Secretary of State, the deputation raising the argument when the Six Nations had rules the Legislature should not pass an Act which would be injurious to our race. When our forefathers planted their lofty trees, with roots extending from east to west, when any nation attacked or assaulted us, we all felt it and should combine. It is now the same, this shows we should combine to reject the Act which is distasteful to us. This is one reason why this explanation is given us that we may unite. He



sympathizes with Chief Wawanosh and those who have left their homes and are impatient, but must yet be patient, as the Six Nations must explain; he makes it as short as he can. When the Confederacy was originated the lofty trees were planted, it signified that these bands of friendship extended from East to West; we compare these records that they may be united still. The two bands on the belt held up signifies union, and some of the bands had a link, which was the motto of the brethren, if any tree should strike the union, but it would never break, the brothers might fall. And that should keep us united, and strengthen us; it was the motto of our forefathers, they are swept away, yet it still stands. The first belt held up represents the influence of Lower Canada, St. Regis, Lake Two Mountains and Caughnawaga, the three are combined in this belt. You have heard that the tribes below call themselves the seventh nation. This belt represents their Confederation, the long mark is the path or rule of their action which governs them. The belt now held with the figures on one end represents the British Government, on the other end the Seventh Nation, and in the middle the Six Nations, the line in the middle represents the rules by which they were governed differently, when their Confederacy was in treaty. The first short belt represents the enjoyment of our brethren below, in the centre is a mark which signifies a dish, which we hope may always be full with precious meat to enjoy; the bias marks represent strength, or like braces to a house; the third represents in the house or Confederacy, the fire-keeper's place there; the last belt you see represents our Lower Canada brethren, in having their fire-keeper placed. St. Francis, St. Regis and Caughnawaga, the Six Nations. The other belt combines us all, and is the last belt and combines as well the other mottoes. On the first belt that was shown, (it is the oldest one,) when the Confederacy was completed, you see the superior chiefs are represented in white, the subordinate in dark; it is to show that its warriors and chiefs are combined. The

variegated strings represent both combined. This is the wampum which binds all of the Indian race, not only our own people but all of Indian blood.

The notice was to give the explanation without going into details. The last two or three strings are used as messengers, when it arrives we may rely upon the truth. You have heard explanation of variegated strings, they are different numbers and sizes. I may directly explain the colored ones. There was a time when evil practices went on, murders many. The largest string explaining that the chiefs would take that string and console or pacify the parties, that their animosity might be removed, the other strings represent anything from other tribes, or any war; when they come with colored strings or black, it gives alarm of importance. You have our foreign neighbors in open day an armed body of Fenians invaded our country, if they had succeeded these would have been the beads to warn us to defend our country.

I have now given you as direct a statement as I could shortly, having left out a great many details and this is the end of this long explanation. In finishing up, this represents the imaginery spirit. We all know that misfortune has at times fallen on our respective tribes, while the chiefs and people grieve over their sorrow, let them raise in their spirit the lofty pine tree, which will uplift its roots, and a swift current carry all ruin, misfortune, arms and weapons under its roots and to the unknown, after place the tree as before and all is cleared away. It is the same now, if we sin let us wipe it away by repentance, make ourselves clean once more in the eyes of our Creator, and let all be right again. If we always follow those pleasant things which please God, we must come to his presence at last.

His friends insist upon rendering up properly. Our forefathers foretold that if the Indians were indifferent about their interests, there would be a day when the head would have to roll westward, which would mean a removal to other lands. We might be permitted to remain there, but be humili-

ated, we would be obliged to look for a tree to shelter us, we might find a great elm, and shelter ourselves under its roots, we may die there and our bones be there, sometime our enemy might come and contemptuously kick these bones, and draw blood. If we are now indifferent to our interests humiliation might follow. But if we defend our rights we shall be respected. Now is the time for us to act, and remember my friends the foresight of our forefathers have foretold many things and the prediction has come true.

This ends the Indian preliminaries and customary doings.

The Council adjourned for dinner at one o'clock.

After dinner the speaker of the Six Nations Indians introduced to the delegates their visiting Commissioner, J. T. Gilkison, Esq.

The visiting superintendent thanked them for the kind manner in which they received him, he sympathized with them, hoped their deliberations would be conducted properly, and he should be happy to forward to the Government the result.

Chief Wawanosh. Ever since we came to Grand River Council we have found nothing carried out according to our views. When we left home we were under the impression that every one, warrior or chief, had a voice; we find it different. In all public gatherings among the white people they organize their meetings by appointing a chairman and proceeding to business. We object to a chairman being appointed without a vote of the whole Council.

Rev. George Blaker. We came here to have a General Indian Council, we did not think it necessary to bring our superintendents with us, nor did any of the other bands do so. We did not think it necessary to have a white man among us, or presiding over us.

Chief W. J. Simcoe Kerr, addressed the Council, regretting there should arise a discussion whether a chairman should be appointed or not. In all public assemblies for transaction of business it became

necessary. The business is important, let the discussion cease.

Nicholas H. Burning, asks if the majority of the people present are in favor of the new act or not.

Delegate Fish, from Walpole Island, says in reply, that is just the reason why a chairman is required to find out.

St. Francis delegate, says he wishes the new act put to one side.

The Six Nations interpreter states that the Six Nations refuse to allow a chairman to be appointed, in consequence of which the delegates leave, but return upon Six Nations consenting to have a chairman.

#### GENERAL INDIAN COUNCIL, June 14, 1870.

Mr. W. N. Fisher, delegate from Walpole Island, moved, seconded by P. Crow, that G. H. M. Johnson, be elected president and chairman of the Council.

Rev. George Blaker, moved, seconded by Jonas Henry, that Chief Nicholas H. Burning, be elected president and chairman of the Council.

Chief John Henry, moved, seconded by Chief William Wawanosh, that Chief W. J. Simcoe Kerr, be elected president and chairman of the Council.

Upon vote being taken, Chief W. J. Simcoe Kerr, was elected, and took the chair,

Council adjourned, to meet at ten o'clock tomorrow.

Moved by P. Crow, seconded by M. Fisher, that the Rev. Allan Salt, act as secretary. Carried.

Council resumed, June 15, 10 a.m. Chief W. J. Simcoe Kerr, president, in the chair.

Moved by the Rev. J. Jacobs, and seconded by Rev. H. P. Chase, that at each and every morning before commencing the business of this Council a prayer shall be offered up to Almighty God by some of the ministers present. Carried.

Moved by W. H. Burning, seconded by Chief M.

Brown, that Peter Smith act as one of the general interpreters. Carried.

The Chairman addressed the Council, placing before it the position of the Indians of Western Canada, their progress in civilization, their desire to have their interests more consulted by the Government, to allow them more weight in their own affairs, calling upon the Council to discharge the duties devolving upon them in such a manner as to satisfy the Government that the Indians were intelligent and should be more consulted when their interests are affected.

Moved by W. Fisher, seconded by J. W. Hill, that the different Acts of Parliament concerning Indians be read over, and afterwards discussed paragraph by paragraph. Carried.

Rev. John Sunday, addressed the Council, calling, to mind the necessity of consulting wisely together, and his visit to England when the authorities there received him with courtesy and kindness and granted his request, to allow the Indians to remain where they were. He was sorry when he heard of the present Act having been passed, but called upon the Chiefs to consider it carefully, reject what is bad and keep what is good.

Rev. F. P. Chase, addressed the Council, saying, it is well to take the view of Rev. Mr. Sunday with regard to considering the new Act. He called to mind the General Council of 12 years ago, we then declared when the Indians came under the control of the Canadian Government, efforts would be made to encroach upon them and drive them away; it is now coming to pass—the late Act shows it. Let the Indians show the Government they have mind and are no longer children. He hopes this Council will do good and assist the general welfare of the people.

J. Henry addressed the Council, saying, their delegation were instructed by their people, to have the new Act entirely done away with.

P. Crow, Alderville, addressed the Council, urging the rejection or amendment of Section No. 1.

T. Claus, Bay of Quinte, addressed the Council,

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ncil,



stating objections to Section No. 1, of Act having a Patent, and never surrendered their land.

Moses Brown, Oneida of Thames, addressed the Council, condemning the new Act, particularly Section No. 1. They had taken the money from the wives and children to pay their land; they had a deed and the Government could not remove them. He objected strongly to the whole Act, as contrary to Indian welfare.

The first Section of the Act assented to 22nd June, 1869, was taken up for consideration. Having been discussed, it was moved and seconded that a committee of Chippewas be appointed to consider the Section.

The Council adjourned for dinner.

#### AFTERNOON SITTING.

Moved by D. Sawyer, seconded by the Rev. J. Jacobs, that the Rev. H. P. Chase, be an assistant interpreter.

Rev. A. Salt, moved an amendment, seconded by W. Wawanosh, that Joseph Fisher, be an assistant interpreter.

The amendment was carried.

After discussion, it was moved by George Blaker, seconded by P. Crow, that Section 1st is not in accordance with the interests of the Indians, therefore it is rejected. Carried unanimously.

Section 2nd included, or falls with the 1st Section.

Moved by the Rev. J. Jacobs, seconded by Mr. Sickles, that each speaker occupy only ten minutes, and speak only once on each subject.

An amendment was moved by Mr. G. H. M. Johnson, seconded by Rev. G. Blaker, that W. Fisher be allowed to speak twice.

The original motion was carried.

Section 3rd was read and interpreted.

Moved by G. H. M. Johnson, seconded by Chief G. King, that Section 3rd be allowed to remain. Carried unanimously.

Section 4th was read and explained by the Chairman, and interpreted.



Chief of Caughnawaga remarked that he did not understand the meaning of Section 4th.

Moved by P. Crow, seconded by D. Sawyer, that Section 4th be rejected. Carried unanimously.

Moved by Mr. J. H. Johnson, seconded by Rev. J. Blake, that the Council do adjourn till to-morrow at 10 a. m. Carried.

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June 16th, 1870.

Council assembled. Roll read over and was answered by one from each locality.

The Chairman called upon the Rev. J. Jacobs to offer prayer. After which the Chairman read Section 5th, and was interpreted into the Six Nations and Chippewa languages. The Chairman explained the working of the 5th Section.

Moved by W. J. W. Hill, seconded by T. Claus, that Section No. 5 be rejected. (Bay of Quinte Councillors.) Carried.

The Caughnawaga delegate addressed the Council, the substance of which was, that after due examination of the late Act, he finds that the laws are not calculated for the interests of Indians.

The Chairman read Section No. 6, provision, and interpreted into Six Nations by Mr. Smith, and into the Chippewa by Rev. G. Blaker.

The Caughnawaga delegate made a speech against the section. Explanations were made about the section to the Chippewas. One was that if Section 6th falls, we would fall on Vic. Chap. 42, Sec. 15, 1868.

Moved by H. Burning, seconded by P. Crow, that Section 6th be rejected. Carried unanimously.

The Chairman read Section 7th, which was interpreted as usual. After some remarks it was moved by W. J. W. Hill, seconded by Peter Crow, that Section 7th be rejected. Carried.

The Chairman read Section 8th, which was interpreted as usual.

Chief W. Jacobs moved, seconded by Chief H. Clinch, that Section 8th be rejected.

Rev. A. Salt moved an amendment, seconded by

Mr. W. Wawanosh, that Section 8th be retained. The original motion was carried.

The Chairman read Section 9th, was interpreted as usual.

It was doubly moved by N. H. Burning, seconded by Peter Crow. Moved by G. H. Johnson, seconded by D. Sawyer, that Section 9th be rejected. Carried unanimously.

The Chairman read Section 10th and interpreted.

Moved by Peter Crow, seconded by W. N. Fisher, that Section 10th be rejected. Carried unanimously.

Section 11th was read by the Chairman and interpreted. Moved by W. H. Burning, seconded by Rev. G. Blaker, that Section 11th be rejected. Carried.

Moved by P. Crow, seconded by Wm. N. Fisher, that the Council do now form itself into a Committee of the whole to report to-morrow morning at 10 a.m. Carried.

The Council adjourned.

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## COMMITTEE OF THE WHOLE.

June 16th, 1870.

The Committee on the whole proceeded this afternoon.

Rev. H. P. Chase, Missisaga tribe, in the chair.

The reason for objecting to Section 1st, Vic. Chap. 6, assented to 22nd June, 1869, was given by William Fisher, of Walpole Island. Saying, that they had never surrendered their land to the Government, which they are now occupying.

P. Crow, Missisaga tribe, said that his reason for objecting to Section 1st was, that it was contrary to the Royal Proclamation of 1763.

N. H. Burning, of the Six Nations, objects to the late Act, Section 1st, because they have Deed or Grant of Land, dated the 30th March, 1795, (which is registered in the Indian Department,) signed by General Frederick Haldimand, which may be seen in Lib. A., Vol. viii.

Joseph Sky, of Caughnawaga, objects to Section 1st, because they have a Title dated 1750.

W. J. W. Hill, of Bay of Quinte, gave his reason for objecting to Section 1st, and said that they had bought their land with a more precious thing than money, which was with their own blood, by assisting the British; and we have Letters Patent for the land in our possession. Oneidas, of Muncy, bought theirs.

Moved by W. F. Fisher, seconded by P. Crow, that certain resolutions embodying the above be made. Carried.

Moved and seconded to adjourn till to-morrow, at eleven a.m.

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June 17, 1870.

Chief W. J. Simcoe Kerr, in the chair.

The roll was read and answered.

The Chairman called upon the Rev. H. P. Chase, to offer prayer.

The Chairman called for the report of the Committee on the whole. The chairman of the Committee requested the secretary to read the report, which was done.

Moved by G. H. M. Johnson, seconded by N. H. Burning, that the Committee of the whole have leave to sit again. Carried.

The Chairman of the Committee, in the chair.

The Council adjourned till after dinner.

#### AFTERNOON SITTING.

Moved by N. H. Burning, seconded by D. Sawyer, that the Rev. H. P. Chase, in the absence of Chief W. J. Simcoe Kerr, do take the chair. Carried.

The Rev. H. P. Chase gave a few remarks expressing thanks to the Chiefs and Delegates for the honor given him to take the Chair.

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June 17th, 1870.

Council resumed. Chief W. J. Simcoe Kerr in the chair.

Moved by Wm. N. Fisher, seconded by Mr. Wm. Wawanosh, that the Report of the Committee of the Whole be adopted. Carried.

Moved by W. N. Fisher, seconded by Wm. Wawanosh, that a demand be made upon the Government that when interest money, annuity or rents are paid, the Indians to have the right of full investigation and information concerning the investments and expenditure of Indian funds. Carried.

Moved by Rev. J. Jacobs, seconded by W. Fisher, that as our interpreter has been working so hard for the past week, that he be allowed to rest half a day, and that Chief Wawanosh take his place. Carried.

Moved by N. H. Burning, seconded by James Givins, that for the Six Nations and other tribes or bands who wish it, justice may be granted to them by their own appointed Justice within their own Reservations, except in cases of theft, rape, murder and forgery. Carried.

Moved by Chief Jacobs, seconded by Chief Porter, that chiefs or bands have the nominating of their own Commissioner. Carried.

Moved by Chief Johnson, seconded by W. N. Fisher, that no land reserved for Indians be sold, unless surrendered by consent of all male Indians, of bands or tribes, of 21 years. Carried.

Moved by Rev. George Blaker, seconded by John Henry, that Indians be exempt from penalties of Game and Fishery Laws. Carried.

Moved by Rev. A. Salt, seconded by Mr. Wm. Wawanosh, that it is desirable for the satisfaction of the different tribes in the Dominion of Canada, that a liberal provision be made by the Dominion Government to allow four natives in the House of Commons, in Ottawa, to represent the different tribes. Carried.

Moved by N. H. Burning, seconded by Rev. J. Jacobs, that a General Council of the Indians of Canada shall be held every three years, for the purpose of discussing, reviewing and amending any resolution that may be passed in the present Council. Carried.

Moved by David Hill, (Farmer), seconded by

Peter Burning, that the Chiefs of the different bands throughout Canada shall have power to enact rules and regulations for the cutting and sale of timber in their respective bands. Carried.

Moved by G. H. M. Johnson, seconded by Solomon Benedict, of St. Francis, that a committee be formed of all the Indians, who should send one or more delegates to watch the Indian Bill when it comes before the House, and press for justice. Carried.

Moved by Mr. W. Wawanosh, seconded by Rev. A. Salt, that the sale of the lands of the Indians of Lake Two Mountains to the Priest be strictly inquired into and reported upon. Carried unanimously.

Moved by N. H. Burning, seconded by D. Sawyer, that the Council adjourn until Monday morning, to enable delegates from a distance to visit their friends in this settlement.

An amendment was moved, seconded by the Rev. A. Salt, that we meet to-morrow and finish the business while we are at it. The amendment was carried unanimously.

It was moved and seconded, that the Council adjourn till to-morrow at 10 a.m., sharp. Carried.

#### GENERAL COUNCIL, June 18th 1870.

Chief W. J. Simcoe Kerr in the chair. Roll read.

Rev. John Sunday offered prayer in the Chip-pawa.

Chief Simcoe Kerr read a book containing advice to all Indians in Canada, given by good men in England to Rev. J. Sunday.

Moved by Wm. N. Fisher, seconded by Joseph Fisher, that the minutes and the Bill of Rights be printed in a pamphlet form, and that the President, Chief Simcoe Kerr, be thus instructed, and to forward copies to each band. Carried.

Moved by W. J. W. Hill, and seconded by Peter Crow, to recall all subjects passed yesterday p.m., to be reconsidered, and for further investigation for the welfare of all Indians in the Dominion of Canada.

An amendment was moved by the Rev. A. Salt, seconded by Mr. W. Wawanosh, that the subjects passed in the Council yesterday, p.m., be reconsidered in the next General Council.

The first amendment lost.

A second amendment was moved by W. Fisher, seconded by J. Fisher, that the Council reconsider Rev. A Salt's motion of yesterday, concerning Native Representatives in the House of Commons, before the Council closes. Carried.

Moved by Rev. H. P. Chase, seconded by Mr. T. Denny, that this General Indian Council, now assembled, do agree to encourage their respective Chiefs to the education of their children and general civilization in their respective settlements. Carried.

The Council adjourned till after dinner.

#### AFTERNOON SITTING.

Moved by N. H. Burning, seconded by T. Johnson, that the chair be taken by Rev. H. P. Chase.

Amendment moved by Caughnawahga Chief, seconded by Joseph Potter, that W. J. W. Hill, of Bay of Quinte, do take the chair.

The amendment was lost.

Rev. H. P. Chase in the chair.

Moved by Rev. A. Salt, seconded by N. H. Burning, that the Council resolve into a committee of the whole for the transaction of business. Carried.  
*Vide Appendix B. No. 2.*

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#### GENERAL COUNCIL, June 20th 1870.

Chief W. J. Simcoe Kerr in the Chair. Rev. J. Jacobs offered prayer.

Moved by D. Sawyer, seconded by W. J. W. Hill, that each band shall have part toward paying the expenses incurred during the session of our General Council hereafter. Carried.

Moved by P. Crow, seconded by H. P. Chase, that a special delegation of two members be appointed by this General Council to lay the minutes of this meeting before His Excellency the Governor General. Carried.

Moved by G. H. M. Johnson, seconded by W. N. Fisher, that this Council concurs in the address to be presented to Prince Arthur by the Six Nations. Carried.

Moved by W. J. W. Hill, seconded by W. N. Fisher, that W. J. Simcoe Kerr as President, and Chairman, and the Rev. Allen Salt as Secretary, continue to discharge their duties until the next General Council. Carried.

Moved by N. H. Burning, seconded by James Givens, that this Council ask the Government to enquire into the claims to lands and rents due to the Abanakee Indians of St. Francis. Carried.

Moved by N. H. Burning, seconded by W. Jacobs, that when the General Council be held in future our Wampum belt and other strings be placed on the table. Carried.

Moved by W. J. W. Hill, seconded by Peter Crow, that all unfinished business lay over until the next General Council, and minutes be read and signed this afternoon. Carried.

Moved by Isaac B. Henry, Sen., seconded by John Sterling, that whenever a majority of the warriors of any band or tribes of Indians, of the full age of 21 years, shall require Elective Chiefs, it shall be granted on application to the Dominion Government. Lost, 30 yeas and 37 nays.

#### AFTERNOON SITTING.

Chief Simcoe Kerr in the chair.

The minutes were read and interpreted.

Moved by the Rev. J. Jacobs, seconded by Mr. John Cabbage, that Chief Simcoe Kerr, President, and the Rev. H. P. Chase, be the delegates to go to His Excellency the Governor General, to present to him the business of this Council, and in case any of the above are not able to go. Chief G. Johnson be appointed a substitute. Carried.

A vote of thanks was then recorded in favor of the President and Secretary, for the manner in which they had discharged their duties.

The Council closed with shaking of Delegates' hands.

"*Sneen*,"





Addresses to the Six Nations were presented by the Sarnia and Walpole Island Bands, for kindness shown them during the Council.

Discussing Section 2nd, Chief Simcoe Kerr said that it was connected with Section 1st.

Chief Simcoe Kerr gave his reason for retaining Section 3rd, viz.: It would be conducive to the welfare of the Indian; and desired that the penalty might be increased, and moved, seconded by Chief G. H. M. Johnson, that the penalty be doubly increased. Carried.

Section 4th is rejected because it is uncertain in its wording, and inconsistent with Act 31st, Vic. Chap. 42. Carried.

Moved by W. F. N. Fisher, seconded by Joseph Fisher, that Section 5th is rejected, because it is inconsistent with the justice given to criminals. Carried.

Moved by Chief Simcoe Kerr, seconded by Chief D. Sawyer, that Section 6th is rejected, because it is unjust in depriving woman of her birthright, has a very immoral tendency for the Indian women, is inconsistent with the Act of 1868, and breaks through an ancient and acknowledged custom of the Indians. Carried.

Moved by Chief Simcoe Kerr, seconded by G. Blaker, that Sections 7th and 8th are rejected because they take away from Chiefs and Bands power to look to their own destitute, and to deal with their own money. Carried.

Moved by Chief Simcoe Kerr, seconded by Rev. J. Jacobs, that Section 9th is rejected because it takes away from the Indian a right which he now enjoys, deprives the widow of her husband's property and land without reason, and deprives the Indian of the right to transfer or lease his land. Carried.

Moved by Chief Simcoe Kerr, seconded by G. Blaker, that Section 10th is rejected because it gives too imperative a power to the Governor.

Amended by leaving optional with Chiefs or Bands. Carried.

Moved by Chief Simcoe Kerr, seconded by John Carpenter, that Section 11th is rejected because it

gives leave to Government to expend Indian money without consent of Indians. Indians perform statute labor satisfactorily. Carried.

Moved by Chief George Johnson, seconded by Peter Crow, that the Rev. H. P. Chase do now vacate the chair, and that Chief Simcoe Kerr, president, do take the chair. Carried.

Moved by the Rev. J. Jacobs, seconded by Chief George Johnson, that the best thanks be given to the Rev. H. P. Chase, for having presided over this meeting. Carried.

The Committee of the whole proceeded, *vide* No. 2  
June 18th, 1870.—Afternoon.

The following motion was reconsidered, viz:

Moved by Rev. A. Salt, seconded by Mr. Wm. Wawanosh, that it is desirable for the satisfaction of the different Tribes in the Dominion of Canada, that a liberal provision be made by the Dominion Government to allow four natives in the House of Commons, in Ottawa, to represent the different Tribes.

The Chairman of the Committee said that it was now before them for reconsideration.

Of the Six Nations, Chief Jacobs made remarks against the motion, and Chief N. H. Burning, Chief Brown, (Oneida, Muncy Thames,); W. J. W. Hill, Councillor, Bay of Quinte; Chief G. Johnson and Chief Jacob General, spoke in favor of it.

Chief John Sunday, (Missisaga,) spoke of the motion as being premature

Chief David Sawyer, (Missisaga,) spoke in favor of it.

At this stage of the Committee's deliberations, Rev. A. Salt, (Missisaga,) gave a few remarks, and with the consent of his seconder, Mr. W. Wawanosh, (Chippewa,) withdrew his motion.

Chief Jacobs expressed his thanks and shook hands with Rev. A. Salt and Mr. W. Wawanosh.

The Rev. J. Jacobs, (Missisaga,) said that though being out of order, yet wished to express his favorable opinion for the motion.

The Chairman, Rev. H. P. Chase, (Missisaga,) said

that the motion was laid aside, and that they preferred to be blind.

It was moved and seconded to adjourn to Monday, June 20th.—Passed.

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*To His Excellency, SIR JOHN YOUNG, Bart., P. C.,  
G. C. B., G. C. M., G. Governor General of Canada,  
&c., &c.*

Your Excellency,

We have the honor to state that the annexed papers marked "A" and "B" show the result of a General Council of the Indian people of the Provinces of Ontario and Quebec, represented in Council by their properly chosen delegates.

The Council is strongly under the impression that the present and increasing position of the Indian people of Western Canada, and the large amount of money in the hands of the Trustees for Indians, desire at your hands, as the Representative of our Gracious Queen, different legislation from that shown in the last act of Parliament affecting Indian interests.

The Council demands that proper consultation with the Indian people should be had, when any Act of Parliament is proposed which may affect them, and not left to subordinates who have no true knowledge of Indian advancements or requirements.

The Council, although suffering from a deep sense of injustice, has not entered upon the discussion of the late Acts with anger or any hostile spirit; but with earnestness and reason, as the objections raised to the several paragraphs will plainly show to your Excellency.

Trusting in your Excellency to remove all dissatis-

faction from the minds of Her Majesty's most loyal allies.

We have the honor to be,

W. J. SIMCOE KERR,

TEKARIHOGEA,

*President & Chairman.*

COUNCIL HOUSE, TUSCARORA, }  
June 18th, 1870. }

J. B. Nangeskung, Rev. John Jacobs, Andrew Jacobs, Chief Jean Harniss, Chief Solomon Benedick, Charles Halfmoon, Wm. J. Waddelove, John Wampum, Rev. John Sunday, John Sunday, Jacob Storm, Peter Crow, Rev. George Blaker, Rev. H. P. Chase, Rev. A. Salt, Chief John Henry, Joseph Fisher, Joseph Fox, Chief Nicholas Plain, William Wawanosh, Jonas Henry, John Summer, Moses Brown, Augustus Cornelius, William White, Rev. Abram Sickles, Henry Antone, John Sickles, Cornelius Island, William Doxstater, Louis Kanarakueyate, Basil Otsik, Louis Shatekintun, Joseph Taioroniotee, Peter Kauearatiron, Wadyans, Chief Henry Medwayosh, John Kadekaguen, Joseph James, John Kabbage, Peter Jones, William N. Fisher, John Natawash, M. G. Pundush, John Rice, James Johnston, Adam Shaberahuon, George Munidounce, W. J. W. Hill, J. Claus, Joseph Pim, Thomas Green, James Brant. Chief George Charles, James Hsquod, David Sawyer, Chief George King, Isaac B. Henry, James Chehock, John Sterling, George Henry, Philip Jacot, John Peter, W. J. Simcoe Kerr, Tekarihogea, N. G. Burning, John Smoke Johnson, James Givens, G. H. M. Johnson, Isaac Hill, David Hill, Jacob Hill, Joseph Johnson, Isaac Lewis, P. Burning, David Carpenter, David Hill, John Carpenter, J. Seneca Johnson, Jos. Snow, Elijah Johnson, P. John, John Cayuga, John General, John Waupum, Joseph Porter, William Jacobs, Isaac Jacobs, D. J. Hill

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